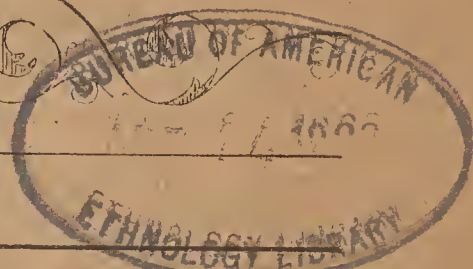


THE DAYBREAK.



"Wankantanhan Anpao kin hiyounhipi"—Luke 1: 78.

WOKAJUJU 50 CENTS.

Santee, Neb., March-April, 1923

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WICOICAGE TOKED KAPI QA ETANHAN WOWIYUKCAN KIN

Wicowoyake li: 10

Shem Wicowazi kin—10-26

Wicowayake 10: 22 kin ed Shem cincawica-ye cin owasin cajewicayatapi, tka ded cinca tukte wanji etanhan Hebrew oyate icaḡapi kin, qa iye etanhan owecinhan wicoicage owasin atewicayapi kin henana ded cajewicayatapi. Wicowayake 5 ed Adam hetanhan qa Noah hehanyan owicawapi, qe de ed Noah hetanhan Abraham hehanyan owicawapi. 10. "Mnitan qon iyohakab waniyetu nonpa." Heced Arpaksad tonpi qonhan atkuku Shem waniyetu 100, qa tankanšitku is 603 (7: 6; 9: 28). Wanna minitan qon hetanhan waniyetu yawapi kta.

11. "Cinea wica winyan ko kicitonpi," tka dena tuktena cajewicayatapi šni, Arpaksad qa toktokeca topa henana (10: 22).

12, 13. "Arpaksad waniyetu wikcemna yamni sanpa zaptan ni, qa Šela kicitonpi." De-ye cin eciyatanhan mnitan iyohakab wicani yuptecepina kin he tokaheya tanin. Mnitan šni itokab waniyetu 65 hehan tonpi, tka unmapi kin waniyetu sanbsanb he han cinca tokapa kicitonpi ece.

"Arpaksad. Šela tonpi kin iyohakab, waniyetu opawinge tob sanpa yamni ni." Heced 438. Unkan mnitan šni itokab wicani kici iwanunyakapi kinhan tuwa waniyetu iyotan conana (5: 31) de nina aoptetu ni iyeunyanpi kta.

14, 15. "Šela waniyetu wikcemna yamni ni, qa hehand Heber kicitonpi." Heber wicacaje kin, akasam makoce kin, he kapi. Euphrates wakpa kin iwiyohipanpata iyotanka qa iyohakab tehan iye etanhan Tera icaḡa qa he cinca Abraham kici qa toktokeca ob wakpa iyuweḡapi, qa he etanhan Hebrews ewicakivapi. Iyohakab nakun Israelite qa Jews ewicakivapi.

16, 17. "Heber waniyetu wikcemna yamni sanpa topa ni, qa Peleg kicitonpi." Peleg wicacaje kin yuobdecapi he kapi (10: 25). Iye niun kin icunhan Babel etanhan abebeya iya-yapi iyukeanpi. Mnitan kin iyohakab iyotan tehan ni—waniyetu 464.

18, 19. "Reyu." Wicacaje kin koda is oda-kodkicivapi he kapi.

20, 21. "Serug." Wicacaje kin hastanhanka camni is wowašake he kapi.

22, 23. "Nahar." Wicacaje niyašniša is wacape he kapi.

24, 25. "Tera." Wicacaje kin ikduhomni, is ohinni ikdakapi he kapi. He mnitan kin iyohakab iyotan waniyetu conana ni—148.

26. "Abraham, Nahar qa Haran." Dena etanhan wicowazi icaḡa qa Wowapi Wakan kin ed cajewicayatapi canke ded Tera cinca yamni iyuha cajewicayatapi. Wicowazi wowapi tokaheya (w. 5) wicoicage 10 ed owecinhan wicaša wanjigji cajewicayatapi qa ihanke ed wicaša wanji cinca yamni cajeyata (5: 32), qa de is iyececa, wicoicage 10 mnitan iyohakab qa ehake wicaša wanji cinca yamni cajewicayatapi.

Continued on Second Page

OITOMNIWICAYE

Veblen, So. Dak., Jan. 11, 1923 Anpao kin: Hekta watohanyan kin okodakiciye wakañ wicaša, qa Indian Bureau wicaša om Ikcewicaša taku iwaštepi šni aiyukeyanyan iwo hdakapi daotanin, qa nakun Dr. Ashley Okodakiciye oyanke kin eceken un wowapi wica-quin hena mdawa, qa awacanmin e on etanhan iapi tonana epa wacin, Iwanyakapi kin eciyatanhan taku nom aitaneanyan Ikcewicaša iwaštepi šni iwanyakapi kin he ituhanpi qa wacipi heniyos ee qa hena iwicawašte šni miš eya kecanmin tuka taku wan ees iyotan wayu-šice wadake cin he ecaca cajeyatapi e tuktena owapi šni, qa he dee, Tiyata iwicawitko kaḡapi, yatkanpi, qa wiyopeyapi kin hee. Wicaša qa winyan nakun he yatkanpi šni qa aitomni pi šni kinhan tohinni wacipi qaiš ituhanpi kte šni, qa nakun taku kin he otakiya wayušica, tiwahe ota yujuju. Taku otakiya iwicawašte šni kaḡa ito unkiye oyanke en nomnana omida-ke kta Koška wan tancan zani, šunkawakan, wikicanye qa taku un ltani kta owasin yuha, tawienton qa cinca nonpa, tawieu kin is pte-wanuyanpi tanyeli wicayuba unkan koška kin he iwicawitko (home brew) kaḡe ca vatkan yanka qa een taku yuhe cin owasin yuwihuni qa nakun tawieu iye iyatayena taku tawa kin hena eekaes koya owasin yuwihuni qa cinca qa tawieu hena awicakta šni ehpeya wicauñ qa dehan tiwahe kin he tehiya yankapi.

Akeš wanji koška wan is eya tancan zani qa nina mniheca qa ltani wicohan yuhe cin on nina wayupika qa tuktentu kašta ohinni maza-ska kamna okihi, is eya iwicawitko kin he ihakam iyaye qa is eya tiwahe tawa kin aki-hta šni ehpewicaye qa dehan makoce tehantu wan ehta un, qa wicahca wan wanna waniyetu 83, qa ltani okihi šni wan tiwahe tawa kin he wicayuha, dena wowicake hea, qa keyapi heca šni. Ikce wicaša oyanke unman kin hena ehta toketu kin sdonwaye šni tuka den egeš he-cetu, qa un decen mitawacin, de U. S. toope kin hea, qa yncetupi kta he wicohan tawapi kin ee kecanmin. De taku kin den Sisiton-wan oyanke kin den ninalica wayušica e Indian Bureau kin de anapte wacinpi wašte ecan-min. Nitakoda he miye, T. A. Robertson.

Winyan Omniciye

Anpao kin: St. Agnes Winyan Omniciye Omaka 1923, Oitancan unpi kte cin lena Epi kta wicayustanpi. Mrs. Fanny White Hawk President, Mrs. Elizabeth Sunday Vice President, Mrs. Mary Search Enemy Treasurer, Mr. Isaac Y. Robe Secretary, Mrs. Jennie Y. Robe Wokagege Awanyake na wiyopeya, Mrs. Alice Ironshell Wamnaye, Miss Elizabeth White Hat Tiyopa awanyake.

Wica Omniciye Oitancanpi kin. Mr. William White Hawk President, Mr. Paul F. Women Vice President, Willie White Hawk Treasurer, Mr. Thomas White Hat Secretary, Mr. Sam. J. White Assistant Secretary, Mr. Chas. Loader Wamnaye, Mr. Chas. Sunday Tiyopa awanyake.

Lena wi akenub wicohan wašte kin el wawo-kiyapi kta. Wicohan wašte el waunšakapi un-kecinpi kte šni tka, Itancan towašte kin wacin unyanpi kta.

Isaac Y. Robe.

Onward Christian Soldiers

CHARLES KING

Walitake Na Wakišaka Yo:
Jehowa Iye Nitokab Ye kta

1. Wokicize wašte,
He el opa yo,
Jesus nici un kta,
Nitokab yin kta,
Jesus Itancan kin,
Yusaniyin kta,
Wokicize ekta,
Wapaha yuha.

CHORUS:

Wokicize wašte,
He el opa yo,
Jesus nici un kta,
Nitokab yin kta.

2. Ohiyaye kinhan,
Satan napin kta,
Jesus taokiye,
Ohiyaye kin,
Wakanšica cancan,
Woyatan kin on,
Woyatan kin yuha,
Lila lowan yo.—Cho.

3. Ozuye tanka wan,
El ounpapi,
Okolakiciye,
Jesus tawa kin,
He sutaya un kta,
Unkiyepi kin,
Oyasın witaya,
Maunnipi kta.—Cho.

4. Jesus Wanikiya'
Unniyatanpi,
Wowiyušk kin yuha,
Lila wicota,
Mahpiya oklikle,
Wicaša kin ko,
Niyaonihanpi,
Ohonilapi.—Cho.

—Amen.

OITANCAN

Mission, So. Dak., Jan. 13, 1923. Anpao kin kola: Lena miye cilaotanin wacin yelo. Trinity Chapel el winyan omniciye na B. C. U. kin 1923 omaka el wowaši ecunpi kta na oitancan apiwicayapi, na winyan omniciye oitancan wicayustanpi, Mrs. Lucy Kimmel itancan, Mrs. Mary Green okihe, Mrs. May W. James wowapi kaḡa, Mrs. George Littleeagle mazaska awanyaka, Mrs. Flora D. Hawk wokagege wiyopeya, Mrs. John Frost wamnaye, Mabel Chargingalone wokagege awanyaka. B. C. U. Oitancanpi kin Morris W. Janis itancan, George Littleeagle okihe, Robert D. Hawk wowapi kaḡe na mazaska awanyaka, Joseph Clairmont qa George DeCory Wawiyaksapapi, George Little Eagle qa George DeCory wayazan awanyakapi. Na Native Clergy Fund on Wamnayan un kin George Little Eagle. Ho hecetu welo. Heon winyan omniciye na B. C. U. kin wocekiye on onyksuyapi uncin-pelo. Nitakola wanji miye.

Robert D. Hawk,
Sec'y of B. C. U.

ANPAO.

(THE DAY BREAK)

SANTEE, - - NEBRASKA

REV. JOHN FLOCKHART, - - - }
REV. WILLIAM HOLMES, - - - } Editors.

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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Wotanin-wašte Ayapi On Wocekiye

Anpetu iyohi wicokaya hee cinhan he-yapi kta.

Wanikiya wašte isto wacantkiye nitawa kdu-gad, cancipaweğa akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaši kta e onšičiya iceun-niciyapi: hecel Waawaukda ke wicaša qa wacinyepica heca iyenakecapi kin on Okodakiciye wakan nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiyeye cin owasin maka kin owancaya etipi kta e wicayakađe cin, qa tona itehanyan qaiš ikiye na unpi kin, wookiye owicakiyakin kta e Nicinea wašte uyaši qon; wicaša owasin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikeewicaša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicaduecet, qa nitokiconze kin kohanna uyakiy in kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa mahpiya ekta qa maka akan wowašake ataya ničupi kin, tona eonwicayaši kin eciyatanhan, wicaša otioyohi Wotanin Wašte kin owicakiyakapi kta e iyayapi kin, on Okodakiciye wakan Nitawa kin wocekiye eye cin nayahon kta e iceunniciyapi. Taku wokokipe en ipi kin owasin etanhan ewicayaku maza puza; wokokipe kin etanhan, mini wokokipe kin etanhan; makošica on wicate cin etanhan; šicaya wicakuwa toohitike kin etanhan; wocešunkdā qa inahinipi-etanhan: wacinišoše qa owodutaton kin etanhan; qa oiyokpaza itancan iciconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštanpi kin icunhan waicađe cin, Niye, O ITANCAN, niwicakiya ye. Ikeewicaša wicota hein omnawicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya waošida kin, Nicađe yatanpi kta qa Nitokiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin obwoyonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektekda pi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Mahpiya eciyatanhan hi kin he odepi qa iyeypapi kta e iceunniciyapi. AMEN.—Anpao etanhan.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hungry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

Mrs. Jane Goodteacher Kiksuyapi

Hekta Omaka Sept. 21, 1922 anpetu kin icunhan Cheyenne River Huhboju oyate en Episcopal Okodakiciye wakan yanke kin en wocante šica tanka wan unkahinlipayapi. Oyate el tuwe keša owasin unceyapi. Na Mrs. Goodteacher unkokihinyanpi. Maka kin le el winyan wacinyepica wan na nabanhecin anpetu wanjikji wacinyepica qun tokaca Wakan-tanka decen ecun hwo! woawacin hecen yuke. Unkan Mrs. Goodteacher decen unkiyepi etanhan iyaye kin awacin unqunpi kin wanna anpetu kin lehanyan on takuku tanin qa obla ka wacin. Winyan wašte kin le waniyetu napcinwanka unkiciyi un kin en wicohan wašte econ kin hena ota, oie ecena eye šni, tka tancan tawa, ohan tawa, woyuha tawa kičunyan wicaša tawa tawicohan kin okiya najin. Wawazankapi wawokiya. Wicata el wawokiye. Onšikapi kin owicakiye. Wacekiye wicaša. Catechist. Helpers onšiwicakila. Bishop na-š Archdeacon awicakipe kin taku ciscila ša owicakiye kta akiktonje šni. Okodakiciye wakan kin wacun kta wan konze kinhan iye tokahe kta cin ecee. Tipi-wakan el waksica wakan kin pazo aupi can mazašala wan en ognake kta cin šni tka kaekta wapa ecun kta cinša; šunk-ska oyanke el tipi wakan teca kağapi kin en, iye mazaska tawa ota wawokiye. Na iye ti el wicaša upi kin mni ecela yatke wicakiye kta okihi hecihan ecun. Ho wicohan dececa econ kin he ota, qa hena wašte qa wiciyokipi qa owanyag wašte wan heca. Winyan omni-ciyeye ota en upi šni on wacin išoše šni winyan yamni šš topa henana eša iyuškinyan om wowaši econ, Ho wicohan dececa yuha ni najin kin he wašte qa taku okihi, na lena lecel wacinyepica un kin icunhan qa rahauhecin idag-yepica tka tokaca Wakantanka hecen econ hwo? ecin wann kin icunhan decen wanbdake. Walica wan owanyag wašte kin he yuksapi šni kin lehanyan wicišta kin ecena un wašte, tka tohan yuksapi qa yukukapi kinhan woomna wašte wan manhen un kin he wicatanhan ataya un woiyokipi kin he tanin ecee, he iyececa.

Mrs. Goodteacher ni un kin en oyate wicokam ohan wašte kin hena hecen škan eša wanyakapi wašte wan eceena se wicaša winyan ota škinčiyeye šni aecela iha ayuta unpi sece unkan Sept. 21, 1922 anpetu kin he icunhan Mrs. Goodteacher Itancan tawa kin ohna wacalica wašte ota owanyag wašte koyag unkiyoeyapi najin qon he inahetanhan woniya wowacinye wan un wicohan dena icage qa heca he qon sanpa Itancan kin yutanin kta e maka wiconi Itancan kin wocekiye woomna wašte tawa kin yukukapi kta e Itancan kin maka kin Itancan yuksapi wihiyayena oapa kin le el woiyokišice tanka. Emmanuel Church el Winyan omničiyeye unpi kin ceya glus unpi qevaš awicayustan na unyan iwicayaye.

Ho anpetu kin lehanyan Emmanuel Winyan omničiyeye kin Mrs. Goodteacher iyaye kin ekta etonwan takuni econ šni ceyapi ecela najinpi šni, tka deon wahokonkiciciyapi. Na owacekiye el kiciconpi, na Winyan owasin bliheiyapi, na Anpetu itopa iyohi wowaši econpi. Ho mitakuyepi ableza po. Oyate toka ekta wotanin wašte on wowaši econpi kin, taku ookihi teliha wan heca Mrs. Goodteacher on woblake kin lena lecelu hecinhan Mrs. Goodteacher anpetu owas iyuškinvan un ecannipi nacece, hiya lena lecelu ša anpetu ota kin icunhan wicore, wicohan, na woawacin hecetu šni on eantešil yapi kin ota. Tka lena on tohni tawacin kul iyaye šni, Rev. Andrew Whiteface wokiciyake kin he okna "Wicate kin lehanyan wica-ka" keunkeciupi, lakaš Mrs. Goodteacher tancan kin toki titakuye wicahapi kin ekta ayapi kin nakun oyate letanhan wicota ekta ipi, na he ohakam Mr. Goodteacher glikin Tipi Wakan ota unglepi kin iyuha ecen Mr. Goodteacher yuonihanyan kicopi na wolkiyapi na wicohan wašte ota ecakiconpi. Nakun Mr. Deloria toawanyake ekta kicopi qa woyuonihan wicohan ota on okiyapi.

Iho winyan wašte wan wipohpeyata Wakantanka unqunpi na innahan hein wicohan wašte ota econ, na hena un unkokihinyanpi, eša iye te kin on sanpa peta wan paidepi kin iyecen wicohan tawa owasin piya iyojanjan kin he iyececa. Wicata wowapetokeca wan unkakipapi na un miyecunheci kin dena awableze kin on woawacin icupica kecanmin kin on na win-

yan kin le oyanke ota ecen tanyan iyeyakiyapi kin on lena nayahonpi kta wacin na on blutanin.

Thomas F. Bear, Catechist,
Emmanuel Church.

WICOICAGE TOKED KAPI QA ETANHAN WOWIYUKCAN KIN

Continued from First Page

TERA WICOWAZI KIN—27-32

27. "Tera wicowazi wowapi kin." Detanhan woyakapi onšpa tokeca wanna kuwa kta, qa Tera cinca etanhan tiošpaye kin hena iyo-tan cajewicayatapi kta. "Abram," wankantu-ya ateyapi kin he kapi. Tera cinca tokapa heca šni, qevaš he iyotan yuonihanpi qa oyagpicca canke tokaheya cajeyatapi.

"Nahar," NIYÁŠNITA is wacape he kapi. Iye tunkaušitku caje yuha (o. 23) qa de tokaheya hunkakewicayapi wicacaje oknayan wanji tokeca caštonpi kin iyennyanpi. "Haran," HUNKENA šni is HEKTANAYANKESA heced kapi. He Tera cinca tokapa.

"Haran ehan hipi qa hed hiyankapi." kin he Mesopotamia waziyata qa wiyolipeyata heciya wanka. Itahena Carrae eciyapi. Okinni Tera wanna wicalica qa hunke šni canke sanpa yin kta tawatedye šni kin on Haran ed iyotankapi naceca (w. 31: 81-35).

32. "Tera anpetu tawa kin waniyetu opawinge nonpa sanpa zaptan." Heced Tera Abram kiciconpi qonhan waniyetu 130 qa te šni lehanyan Abram Haran ikdaka iyaye šni naceca (w. 12: 4, Olan. 7:4).

"Iska," WAAYATAŠAWIN he kapi. Heca naceca qa on oyate nina cajeyatapi canke ded caje kin owapi nacece.

31. "Canaan makoce kin ekta yin kta." Wakantanka Tera Canaan makoce ekta yin kta e kico šni naceca. Tka Abram kico qa kici yin kta cin naceca. Wakantanka tokaheya Abram iye tamakoce kin etanhan kico qa icinonpa kico qonhan iye atkuku tiwahe tawa hin etanhan kico. (W. 12: 1. Neh. 9: 7. Olan. 7: 2-4.)

28. "Ur Kasdim" (Chaldees). Babylon makoce Euphrates wakpa kin okna onšpa kin hee. Armenia he kin ikiye na. Oyate hed yukanpi kin wakağapi ohodapi (Josh 24: 2, 3).

29. "Abram qa Nahar winyan yuzapi. Abram tawicu caje kin Sarai." Sarai, itancanwin mitawa kin he kapi, tka tuwa is tokiyatanhan ataya unkokiyakapi šni. "Nahar tawicu caje kin Milka eciyapi. Haran he cunwintku." Heced Nahar iye cinyeku cinca yuzadakota wowahecon yawapi kin oknanyan iye. cunwintku yuza. De iyohakab tehan he iyo wicakipi šni (Lewi 18: 9, 14).

Lake Andes, S. D., Jan. 23, 1923.

Mitakodapi: Yankton Reservation ed B. C. U. unpi kin, Jan. 17 qon heehan Oitancan apikiyapi qa dena eepi. Ben P. LaGrande President, Louis Skunk Vice President, Ambrose Spotted Eagle treasurer, Henry A. LeBeau Secretary, Fred Barbier kangi womnaye awanyake, William Spotted Eagle Woyazan womnaye awanyake. Henry A. LeBeau.

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OITANCAN

Holy Cross Chapel,
Pine Ridge, So. Dak.
Nov. 30, 1922.

Brotherhood of St. Andrew, Bishop Hare Chapter, No. 1007, Pine Ridge, South Dakota, elected the following officers: Robert White Plum Director, Paul White Magpie Vice Director, Frank Black Bird Treasurer, William Ghost Dog Secretary, Jacob White Eyes Assistant Secretary.

Isaac Tuttle Chapter of Porcupine District: Walter Bone Director, Thomas Black Bull Vice Director, James Black Bull Treasurer, Charles Horse Secretary, Thomas Black Bear Assistant Secretary.

Christian Unity of Pine Ridge,
Mission, So. Dak.

Priest in charge: Rev. Naville Joyner in charge of Holy Cross Chapel, Rev. John Black Fox, in charge of St. Luke's Chapel; Rev. Clayton Highwolf, in charge of Holy Cross Chapel.

The following are the Catechists: Jefferson Y. King in charge of St. Mary's Grass Creek, Chapel; Jonas Holy Rock in charge of St. Philip's Chapel; James Lock in charge of St. Julia's Chapel; William J. Center in charge of Messiah Chapel.

The Helpers are as follows: Chas. Little Commander, Tuttle Station; Moses Red Star, St. Paul's Chapel; Robert White Plum, St. Mark's Chapel; Thomas Heartman, Christ Station; Walter Bone, St. Alban's Chapel; Louis Shield, St. Thomas Chapel.

Christain Unity of Pine Ridge Mission, So. Dak. The following are the officers: Dawson American Horse President, James Black Bull Vice President, Joseph White Coyote Treasurer, William Ghost Dog Secretary, Amos Ghost Assistant Secretary, William J. Center, qa Amos Fast Horse, Program Committee.

The women's officers are as follows: Mrs. Emma Black Bear President, Mrs. Maggie White Coyote Vice President, Mrs. Lucy Iron Bull Treasure, Mrs. Stella Y. King Secretary, Mrs. Cora Comes Killing Assistant Secretary.

Messiah Chapel officers: Dawson American Horse President, Louis Good Medicine Vice President, Noah Yankton Treasurer, Louis Yellow Hair Secretary, Robert Crazy Thunder Assistant Secretary, Jefferson Eagle Bull Collector, Peter Good Lance Door Keeper, Jefferson Eagle Bull Janitor, Jefferson Eagle Bull General Secretary, Lincoln Looking Horse Church Warden.

Messiah Women's Society Officers: Mrs. Nellie Blunt Horn President, Mrs. Lucy American Horse Vice President, Mrs. Louisa Hawk Treasurer, Mrs. Lottie Nelson Secretary, Mrs. Martha Setting Hawk Collector, Mrs. Maggie Crazy Thunder Sale Sewing.

St. Paul, Chapel Officers: Frank Black Bird President, William Ghost Bear Vice President, Frank Bald Eagle Treasurer, William Ghost Dog Secretary, David Red Star Assistant Secretary.

St. Paul Women's Society officers: Mrs. Rose Black Bird President, Mrs. Susie Plenty Bird Vice President, Mrs. Fannie Bird Neckless Treasurer, Mrs. Jessie No Braid Secretary, Mrs. Sarah Ghost Bear Sale Sewing.

St. Philip's Chapel Officers: Joseph White Coyote President, James Charging Enemy Vice President, Frank Bessionette Treasnurer, Frank Look Twice Secretary.

St. Philips Women's Society Officers: Mrs. Mary Don't think President, Mrs. Ellen Brown Ring Vice President, Mrs. Maggie White Coyote Treasurer, Mrs. Lizzie Iron Elk Secretary, Mrs. Mattie White Hawk Sale Sewing.

St. Thomas' Chapel Officers: Andrew Should-er President, Oliver High Pine Vice President, Stephen Standing Bear Treasurer, Frank Little Bear Secretary, Robert Little Dog Assistant Secretary.

St. Thomas' Women's Society Officers: Rebecca Broken Leg President, Bertha Crazy Ghost Vice President, Agnes Tall Treasurer, Sarah Little Dog Secretary, Lillian Tobacco Assistant Secretary, Lizzie Shield Sale Sewing.

St. Luke's Chapel Officers: Charles High Hawk President, Ernest Walker Vice President, Cain White Shield Treasurer, Charles Rock Secretary, Thomas Grass Door Keeper.

St. Lukes Women's Society Officers: Mrs. A. Twiss President, Mrs. Lizzie Walker Vice President, Hannah Black Fox Treasurer, Helen Rock Secretary, Rosie High Hawk Sale Sewing.

Christ Station Officers: Chas Red Shirt President, Fred Two Bull Vice President, Henry Red Shirt Treasurer, Steven Two Bull Secretary, Edward Two Bull Assistant Secretary.

Christ Station Women's Society Officers: Carrie Knee President, Alice Two Bull Vice President, May Red Shirt Treasurer, Lizzie Two Bull Secretary, Mary Crow Vice Secretary.

St. Alban's Chapel Officers: Thomas Black Bull President, William Iron Bull Vice President, Jonas Holy Bear Treasurer, Edward Iron Cloud Secretary, Thomas Pretty Hip Door Keeper, James Black Bull Church warden, William Young Bear Church Secretary.

St. Alban's Women's Society Officers: Mrs. Emma Black Bear President, Mrs. Susie Black Bull Vice President, Lucy Holy Bear Treasurer, Emily Iron Cloud Secretary, Sarah Strikes Plenty Sale Sewing, Sallie Spider Collector, Nancy Little Soldier Out Side Collector, Nancy C. Thunder Door Keeper.

St. Julia's Chapel Officers: John WhileCloud President, Havison White Thunder Vice President, John Wood Treasurer, Paul White Cloud Secretary, George Charging Collector, Aaron Comes Killing Warden, James Cedar Door-Keeper.

St. Julia's Women's Society Officers: Carrie Comes Killing President, Grace Moose Vice President, Mrs. Mary Little Soldier Treasurer, Vina White Thunder Secretary, Mrs. Jennie Charging Sale Sewing, Cecelia Little Boy Collector, Mrs. Lucy Tail Door-Keeper.

St. Mark Chapel Officers: Simon No Braid President, Mark Eagle Ring Vice President, Asa Steele Treasurer, Richard Afraid-of-Hawk Secretary.

St. Mark Women's Society Officers: Mrs. Lottie Patton President, Mrs. Calof Vice President, Mrs. Mary White Plum Treasurer, Mrs. Bessie Little Wolf Secretary.

St. Mary Chapel, Grass Creek officers: William Fire Thunder President, Frank Iron Hawk Vice President, George Respect Nothing Treasurer, Chas. Gray Grass Secretary, Moses One Feather Church Warden, James Red Fish Church Secretary.

St. Mary Chapel Women's Society Officers: Lizzie Iron Hawk President, Nellie Kills In Water Vice President, Mary Fire Thunder Treasurer, Carrie Gray Grass Secretary, Sophia Respect Nothing Sale Sewing.

St. Mary S. H. officers: Mrs. Lucy Lessert President, Mrs. Wm. Vlandry Vice President, Mrs. Wm. Larvie Treasurer, Mrs. A. Bruguier Secretary.

St. Grace chapel: Mrs. Geo. Rolf President, Mrs. Alice Clefford Vice President.

Martin Station: Mrs. Jessie Lessert President, Mrs. Edward Battleyon Vice President, Mrs. Josephine Allen Treasurer, Mrs. Nellie Allen Secretary.

Tuttle Station officers: Thomas Two Lance President, Amos Ghost Bear Vice President, William Feather-on-Head Treasurer, Charles Ghost Bear Secretary, Ben Ghost Bear Collector, William Feather-on Head Church warden, Charles Short Bear Clerk.

Tuttle Station Women's officers: Idale Charging Thunder President, Alice Ghost Bear Vice President, Lizzie Fast Horse Treasurer, Eva Fast Horse Secretary, Cecelia Eagle Elk Collector, Julia Two Lance Sale Sewing.

Three Chapel Unity, Porcupine District: Thomsa Pretty Hip President, James Black Bull Vice President, John White Cloud Treasurer, William Young Bear Secretary, Aaron Comes Killing Sergeant-at-Arms, Thomas Grass Door Keeper.

Three Chapel Unity Women's officers: Carrie Comes Killing President, Sallie Spider Vice President, Helen Rock Treasurer, Jennie Charging Secretary, Rosa High Hawk Sergeant-at-Arms, Mrs. Nellie Bone Collector.

St. Peter Chapel, 1923.

Oglala, S. D.

Anpao kin: Takuku yaotanin ciši kte lo, Christmas tokel yuha onškanpi kin Dec. 24, St. James Chapel el can eklepi na wocekiye kin ohakab wicaša nom woglakapi Mr. Moses Kill Close-to-Lodge na Mr. Luke Little Hawk, hehanl wawicaqupi qon iyehantu na iklustanpi. 12: 00 o'clock ehanl St. Peter Chapel ekta kiya wakiyagle. Dec. 25 anpetu kin oyate hel onpi qon wiyuškiyan witaya unpi na 7: 00 p. m. can eklepi ekta waceunkiyapi na hoksicala wan baptisma qapi. Mr. Silas Rabbit cine. Dec. 26 St. John station ek-takiya iblable na iwahanni na Rev. John Black Fox wocante šica yuha on hel kicopi kin he kici hel waun. 6: 30 p. m. can eklepi wocekiye ihunni wakiye el wowiyuškiin anpetu kin he caje blate kta tka qon iye Rev. John Black Fox iye cajejate na ihihanna Dec. 27, Christ Station ekta kiya iblable 35 miles lila wašme kin on hanhiya ble na Mr. Fred Two Bull ti kin el imonke na ihihanna tuktel kiciyuzapi kta on micopi qon el iwahanni na hel anpetu hanke asniwakiye na 11: 00 a. m. qon hehanl okiciyuze wakan kin econpi. Dec. 29, 1922, Peter Crow na Mary High Eagle kici kiciyuze, na hehanl Jan. 30, 1923, anpetu kin el St. Mark Chapel el ake koškalka wan wikoškalka wan kici Okiciyuze wakan econpi Chas. Horse he St. Albans Chapel etanhan na Mary No-braid, St. Mark Chapel etanhan eya kiciyuzapi ota tka taku on etanhan lena oblake kin owotanla kiciyuzapi heon lena koškalka wikoškalka atkuku na hunku anawicakigoptan na wicagluonihanpi kin on owicablake, atewicayapi na inawicayapi kin lila wiyuškiinpi. Koškalkapi na wikoškalkapi winyan wan nainš wicaša wan iyacupi kte kin nihun na niyate ob ilukeanpi kin wiyuškiin wicayayapi kte lo na okiciyuze qon he lila oiyokipi kte lo, wanna henala oblake kta. Chas. King.

ANPAO KIN

REV. JOHN FLOCKHART, } Iapi Kahnigapi.
REV. WILLIAM HOLMES, }

Anpao wotanin wowapi kin wi iyobi, wiya-wapi anpetu tokaheya eca wowapi tokšu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kašpapi zaptan kajujupi kta.

Wi šakpena kinhan kašpapi nom sam oki-se kta.

Icupi šni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opeton-pi qa hiyunakiyapi kta. Okihipi šni kinhan wowapi askape maqupi kta.

Tnwa wowapi kašin kta ca wowapi ska san-nina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiš ed taku oyakapi kta cinpi qa hiyuyapi eca, wowapi ojuha akand deced awopi kta.

REV. JOHN FLOCKHART, Greenwood, S. D.

Anpao duha he. Duhe kta iyececa.

THE DAYBREAK

March-April, 1923

Daily Helps

Sunday

O come let us worship and fall down; let us kneel before the Lord our Maker.—Psa. 95:6.

Monday

Do all the good you can
By all the means you can
In all the ways you can
In all the places you can
At all the times you can
To all the people you can
As long as ever you can.

—John Wesley's Rule.

Tuesday

Do noble deeds, not dream them all day long,
And so make life, death, and that vast forever
One grand, sweet song. —Kingsley.

Wednesday

We are as liable to be corrupted by books
as by companions.—Henry Fielding.

Thursday

It is ourselves that we cannot forgive, when
we refuse forgiveness to friends. Some strand
of our own misdoing is involved in every
quarrel.—Prince Otto.

Friday

When prayer delights thee least, then learn
to say,
"Soul, now is greatest need than thou
should'st pray."

—Archbishop Trench.

Saturday

In general, those who have nothing to say
contrive to spend the longest time in saying
it.—Lowell.

Like the Star

Like the Star
That shines afar,
Without haste
And without rest,
Let each man wheel, with steady sway,
Round the task that rules the day,
And do his best. —Goethe.

The Bishop in Jerusalem

Bishop MacInnes has a difficult situation in Jerusalem. A part of one of his addresses, reported in The Living Church, says: For hundreds of years, the Arab has hated the Turk. Jew is against Jew, Christian against Christian in that land. They trust the British Bishop and come to him to tell their troubles and seek help. A wonderful opportunity is given to lead them to a more excellent way, and put before them the example of our Master. The land is seething with difficulties. But in their hearts is a desire for peace. I am in close sympathy with all the parties, for they know I have no axe to grind. Christians, Moslems, and Jews have joined to-gether in prayer in my Cathedral, that dissensions may end, and peace may come. Many are asking the question about the Christ which that heroic soul long ago asked, "Art thou he that should come?" Help me to give them the answer.

Our idea of a truly rural mission is gathered from a missionary who writes a note in pencil saying that at that particular station there is not even ink enough to record the Services.

Liberian Churchman

Vol. I, No. 1 of The Liberian Churchman, bearing date of October, 1922, has reached this country. It is Bishop Overs' latest venture in his plans for making the Liberian work known among friends in the United States. The Rev. E. L. Haines has added to his already large toll of work at St. John's School, Cape Mount, the burden of editorial supervision. Bishop Overs hopes for a large circulation of The Liberian Churchman in this country. The subscription price is fifty cents a year. It may be sent to the Department of Missions, 281 Fourth Avenue, New York. If we may borrow Life's slogan, we would urge all readers to "obey that impulse."

From the Slaves of Yesterday

The Liberian Methodist quotes the following figures from an unknown source. Whether or not the figures are exact, they are worth considering.

To-day there are in the United States among the children of yesterday's slaves:

- 500 negro authors.
- 578 negro dentists.
- 125 negro chemists.
- 1,000 negro inventors.
- 2,000 negro lawyers and judges.
- 237 negro civil and mining engineers.
- 4,000 negro physicians and surgeons.
- 2,500 negro nurses.
- 38,000 negro school teachers.

A Japanese Leper

We think this is an unforgettable picture of the spirit of our Japanese leper Christians whose patience and joyfulness is so often mentioned in letters from their villages. This comes from a letter in a Canadian missionary paper.

Next to the bandages, the thing which appeals to us—and certainly to the leper—most, is something to keep him warm in the cold winter months of this valley. We sometimes receive gifts of socks and have always been able to make good use of them. But while socks keep your feet warm, what would one think of them as a gift, if one had No Feet?

Some of our lepers have a foot or two feet, but no hands, to pull the socks on with. I shall not lightly forget seeing one of our lepers tenderly handling the first pair of socks he had ever had in his life. Then he tried, with no hands, but arms that ended in blunt stumps, to get the rather small pair of woollen socks on to his very large feet. After a determined struggle, in which he near-rolled over on his back, he ended in a roar of laughter by saying he would keep them to look at.

"Everyman" for Lent

Last year in a London theatre a performance of "Everyman" was given every Tuesday in Lent. This suggests a possible community undertaking for a Lenten observance in a dition to church services. A short introductory address was given each week, by various speakers, among them Bishop Gore, Alfred Noyes, Clemence Dane, John Drinkwater, Dr. Dearmer, and Dr. Orchard.

Virginia's Social Service

The first letter written on the official letter-head of the recently organized Commission on Social Service of the Diocese of Virginia tells of plans or of work already undertaken by that commission.

Its member are compiling a social service directory of the diocese.

They have prepared a social service map of the diocese, showing all county almshouses and jails and other state institutions, in which it is hoped regular religious services may be held.

A Hospital Auxiliary to the Social Service Commission is being organized throughout the diocese to arrange for the systematic visiting of strangers in each town where there is a hospital—five in the diocese.

Close cooperation has already been established with county nurses and home demonstration agents, and letters have been sent asking them to notify the commission of cases needing hospital treatment, several of which are now being looked after.

The state health commissioner and the assistant secretary of the state board of public welfare are both members of the commission and are enthusiastic over its activities. The state commissioner wants to use the letterhead aforesaid to send letters to rural rectors with information about ways in which the board of health can help the rural Church.

Missions

Loyalty of Indian Christians

In these days of ascendant Nationalism in India the political attitude of the Indian Christians is of special interest. That they are "suspect" by the extremer nationalists of the Hindu and Mohammedan communities is very plain; and the reason is not far to seek. All along, the Christians have been in closer touch with the Europeans than have their fellow-countrymen of other faiths, and today that touch breeds suspicion. How can they, say the Nationalist, be lovers of India, of equal warmth and devotion with her children of unchanged faiths and ways? So they are "suspect." "But most unjustly," declare the Christians. They are Indians and are prouder of the fact than they used to be: they desire to see India rise to great things; but they have no wish for any slackening of the ties that link their land to Britain. The humbler their place in the social scale—and as a rule that place is very humble—the keener is their desire that these ties hold fast. They are convinced that alike for them as a community, and for India as a people, it is best that East and West continue to go hand-in-hand.

Temperance

Drunkards Grown Thrifty

With regard to the effect of Prohibition the statement of Commander Evangeline Booth is of especial value, for no organization has had more opportunity to realize the effects of the drink traffic than has had the Salvation Army. In an article in the War Cry, Miss Booth says that the Army's social secretaries report that drunkenness among the men frequenting the Army hotels and Industrial Homes has almost entirely disappeared, that men who formerly could hardly support themselves from day to day now possess savings accounts. In one hotel twenty-five men, who before prohibition could muster only a dime among them, now have deposits ranging from \$100 to \$500.

Community-Wide Preaching Missions

In a New York town of about 5,000 all the Churches, including the Roman, are planning to have simultaneous preaching missions, lasting five days, during which time the town as a whole has been asked to curtail as far as possible all social functions. Each congregation is having its own mission, in its own building.

If, in Mexico City, you have the customary misfortune to lose anything from your motor car, as you are reasonably certain to do if you leave it, you may visit the thieves' market, a well established and flourishing institution and have the privilege of buying back what you lost. Relatives of Deaconess Newell, who have been staying with her at Hooker School, recently profited by this arrangement after they had left their Ford for a few minutes guarded by a boy who just had time to remove the coils and dispose of them. The same or similar coils were thereafter gravely purchased in the thieves' market.

Another somewhat unusual resource for shoppers is the government pawnshop, where Miss Newell's sister and brother-in-law were successful in obtaining second-hand furniture suitable for the school, which had proved unobtainable or too expensive in the regular stores or second-hand shops. The government started its pawnshop to counteract the evils of usurers, and holds public auctions at intervals.

"Bishop William T. Manning of New York tells it himself, so it must be true," says one of the many devoted admirers of the metropolitan bishop. During the war the bishop, then rector of Trinity church, New York, served as chaplain at Camp Upton. One night, coming in late, he was stopped by the guard. "Halt! Who goes there?" challenged the soldier with fixed bayonet. "Chaplain," retorted the clergyman. "Advance, Charlie, and give the countersign," said the unsuspecting movie-educated guard.